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### TELEGRAPHY IN CHINA.

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CHINA waking out of her sleep of ages finds herself surrounded with so many new and curious things that she is undoubtedly bewildered, and sees men as trees walking. The late Tso Teu Tang not very long before his death, at his reception of an American of more than private life, remarked somewhere between his half asleep nods: "Your honorable country is very strict in its observance of forms and propriety, is it not?" "Oh no!" was the prompt reply, "we are too busy in America building railroads to have time to observe any etiquette whatever." This reply was of a sufficient Chinese character to pass unnoticed. But railroads was an interesting subject and occupied the last energies of the old man's brain and pen. He had in his old age grasped the idea of railroads as being more useful to China than the forms of propriety. No matter what China reaches out for as desirable, she is caught up in the typhoon of advancing ages from which she will not be able to extricate herself. But in their reaching out from their ancient darkness, which is the "light of Asia," what strange grabs they make. How strange the telegraph poles look through the country, without railroad, engine, or even horse and wagon, nor any public improvement, going over bleak hills, and beside tow paths, great long stretches of wire coming from no place, and going nowhere, no intermediate or local use, but only running from one great man's office to another, a great obstruction to flying kites, and whose singing poles fill the simple minded with apprehensions of a living Buddha. How strange this, with electric light, steam boat, arsenal, guns and torpedoes, looks in the midst of this fossilized civilization of prehistoric times. To them it is calculated to bring forth the ejaculation from the very bottom of their unemotional nature, that

these are true and real foreign devils! But if they grab promiscuously at the startling in our civilization, the imbecility and utter helplessness of their fossilized body-politic comes out in nothing more than their inability to know what to do with, or how to incorporate, these new and brilliant toys, and make them serviceable to the adornment and use of the old dried up and worthless mummy. Scarcely any better illustration of this difficulty can be found at the present stage of their renaissance than their attempt to introduce the telegraph.

If any one who lives near to one of their more important offices will take a few minutes to see the method of their communication, he will find a curious combination of the sluggish lifelessness of the old and the electric flash of the new. To do the business that any moderately bright boy of twelve years would do in half a day, you find a half a dozen expert men in the day and as many at night, to accomplish the wonderful task. The reason for this difficulty has a common root with the difficulties that lay in the way of all the attempts of China to arise and adapt herself to the new order of things. Like in every other department, private or public, in the state or in religion, no matter what member of the old fossil you take up, notwithstanding it has been lighted with the "light of Asia," lo! these thousands of years, yet if you do not get the heart to beat again, and the blood to flow in healthy course through the veins, there is no result but the twitching of the old dead carcass under the electric battery of modern advance and civilization.

In the telegraph for the first time they have a difficulty which their idolized character does not meet. This difficulty of telegraphing in character is increased by the imperative demand of the officials and literati for the use of the book style. These two obstacles leave only one course, that is to number all the characters, to the number of many thousands at least, and telegraph their numbers. This involves the necessity at one end of the line to hunt out in a catalogue the numbers of the character, which labor in any lengthy dispatch is simply prodigious, and at the other end they must take the numbers and hunt up the characters. This is the best that can be done in Chinese, at least is the best that is done; those who can communicate in English or French are relieved from all such trouble.

Therefore it is thought by many that China must learn English or she cannot use the telegraph. But is China shut up to this alternative? I would say, by no means. The general use of English for general purposes and all the wants of business in China is only the dream of Englishmen who do not know Chinese. Nor will

telegraphing in the character, in the most efficient way that can be devised, meet the exigencies of the demands in the near future.

There is nothing left for China to do, in the matter of telegraphing, whatever she may think about other things, but to confess and give up the old method as worthless, and begin on a new line. Of course for her to confess the impracticability of her idolized character will be a sore thing, but in this matter there is plainly nothing left for her but to throw away her character and begin something radically new, quite as new and more important to her present and future advancement than the telegraph itself.

How then can China inaugurate a new and practical system of telegraphing? The only practicable solution to this question is by the romanization of her official dialect.

The romanization of the official dialect can be done in such a way as not only to give China in her almost universal dialect an efficient and most practicable means of telegraphing in official, commercial, and private communication, but as compared with the telegraphing capacity of other languages, far more desirable and efficient than the English or French.

This may sound a little strange to those who although acquainted with the difficulties have not given any thought to the remedy; even those who have considered the subject may have taken it for granted that the Chinese language is substantially a failure, and unworthy of being taken into consideration in this and other linguistic problems that are to be solved in the near future. But a sober consideration of the wide use of the official dialect, its wonderful similarity in construction and form in all places where it is used—and there is no place of importance in the country where it is not used—and the easy, smooth and practicable romanization that can be made of it, will cause any one that desires the good of China, at least to hope that something may be done with it to meet the great and growing demands for the general public and private intercommunication throughout the country in a practicable and efficient manner. And especially is its practicability and desirability easily comprehended in the matter of telegraphing.

A romanization for the best practical use in telegraphing should be free from all disfiguring marks that generally accompany romanizations. And such a romanization can be easily made of the official dialect for this practical use of telegraphing, by dropping the aspirations and tone marks, which for this purpose are not only unnecessary but an incumbrance, and writing it in an undisfigured romanization like English itself. In such a form it can be easily learned, read and written, and of course telegraphed by any one

familiar with the Chinese spoken language. In this way, then, China could in the space of six months, if she were so disposed, provide herself with a written language which for use in telegraphy would surpass even English itself, by so much that one third less letters, the same roman letters, would be needed to express the same thought, and often only one half or quarter of the number of letters would be needed that are used in English. Every one who knows how the English struggles to abbreviate and adapt itself to practical use in the telegraph, will see at once in the Chinese romanization it is easily, much better, and naturally accomplished.

It may occur to some that these are simply assertions and need something to substantiate them. If our limits would admit, this would be easy done. But it would be more convincing if a thorough and impartial trial were made, and this there are those among us who are willing to make and prove by actual experiment, that not only is it the most practical solution of this whole difficulty, and one which will give entire satisfaction in the same extent and more than the English itself does, but that it is the only one solution worthy of the name of anything else than simply a makeshift, which the present method undoubtedly is.

This may seem to some, if not impracticable, at least extra evangelistic and so not a matter of our missionary body. But a second thought will make it appear that it is not altogether a matter of telegraphic communication, but also of romanization, and so not only of civilization but of evangelization in China; and may it not occur to such who are exclusively devoted to evangelistic effort, that this linguistic difficulty has come to the front at this early period, who knows, but a veritable providential opportunity, so that in this public, official, general and practical way may be introduced to China that indispensable instrument of a great people, an universal romanized language, which will serve not only for its civilization, but also be one of the most efficient promoters of its evangelization.

Moreover, this is not only a matter that should concern us as missionaries, but it is an opportunity which as missionaries we should be quick to avail ourselves of, for not only is it a providential means to a great end, but we are the only body in China that are peculiarly fitted to promote and bring to successful conclusion this great instrument in advancing the end of our labors. It is to be hoped that China will take steps to accomplish the immediate relief which embarrasses its telegraphic service. It would require but a few months of time and no expenditure of money to put her telegraphic facilities as to language on a par with, if not beyond

those of other nations. Many of her operators now at work, with a proper and practical romanization in their hands, would be ready in ten days to make ready and efficient use of the new system, and if China would undertake a trial of using her own official language smoothly romanized, the introduction of such a movement would be attended with no serious difficulties or delay.

Of its success when once fairly tried and of its practicability I have no question, and I trust many will be like-minded and will endeavor to give it a fair trial.

### T'AI CHI (太極).

THE Chinese, as a people, are not noted for devotion to philosophy.

This, however, does not necessarily indicate any deficiency in natural taste for this department of study. Philosophy can flourish only when there is a broad substratum of general education underlying it. There have been those in western lands who would resent any intimation of being ill-informed, who on the platform and through the press have held up China as a model for education, 'declaring that in all that broad land there was not a man who could not read and write.' If one has swallowed such a bubble, it is sure to burst on touching the shores of China, if not before. After a few years, residence here, we learn the narrowness of the range of studies pursued in the schools, the deficiency of scientific knowledge and general information among the educated classes, the almost universal belief in *fēng shui*, the prevalence of ancestral worship, idolatry even to the worship of birds and beasts and creeping things, and an immense mass of superstitions pervading all their life, and we see how impossible it is for a Chinaman, who has enjoyed only the advantages of the native schools of his own land, to be thoroughly well educated according to our standard, which indeed is only comparative, constantly changing, ever increasing in excellence. When we consider the small number of real students, the limited curriculum which they pursue, that nearly all of them are seeking promotion through success in the competitive examinations, and that philosophy is not one of the branches upon which those examinations are held, it will not seem strange that this study is not more extensively cultivated.

That the Chinese mind is not destitute of a taste for philosophy is proved by the number of treatises of a more or less purely philosophical character, which have been written both in ancient

and in modern times. The *I-ching* has been declared by some to be "the most arrant nonsense." From one point of view it may deserve to be so called. But it, with its commentaries, shows an amount of patient thought, and a power of systematic arrangement, which must have produced an abundant harvest of substantial good, had they but rested on a basis of fundamental truth. Much the same may be said of all their chief philosophical works.

We find a few of the fundamental statements, which lie at the basis of the accepted Chinese philosophy, current among all classes, the educated and uneducated alike. Where can you find a man of ordinary intelligence who, though unable to write his own name, cannot talk volubly about *T'ai chi*, *yin*, *yang*, the five elements and the production of all things? It is because we are met with this everywhere, and because these nations stand so opposed to the doctrines of creation taught in the Scriptures, that the subject I have chosen seems to me a very practical one.

There is not a complete agreement among advanced sinologists concerning even important points connected with this subject, while some who have more recently arrived may not have very definite ideas of even the chief features of the system. A desire to obtain a clearer knowledge of what the Chinese taught concerning the origin of all things, led me to the study which has resulted in this paper, not that I deem myself to have mastered the details of their system or to be able to set myself up as a teacher of others, but rather would I hope to be corrected in errors into which I may have fallen and to receive many additional suggestions regarding the dark if not deep things involved.

In presenting this subject I shall first endeavor to show that in the accepted view among Chinese philosophers, *T'ai chi*, which is often translated the great extreme, and *Wu chi*, the limitless, are one.

Dr. Williams, in his dictionary, says that *T'ai chi* "is the 命 or fate which acts by laws, but differs from *Wu chi*, which pervades the universe and approaches to the idea of a universal mind or spirit." I have therefore the weight of Dr. Williams' authority clearly against me. Nor can it be denied that among the Chinese we often hear the expression *Wu chi sheng t'ai chi* (無極生太極), that is, "The limitless produced the great limit." But these I think are popular misconceptions, and do not agree with the views of the accepted expounders of the system. In the first place, in the *I-ching*, the illustration commences with *T'ai chi*, which divides into *yin* and *yang*, and so on; nothing whatever is said of *Wu chi*. If one should say, that is true enough of the *I-ching*, but that book

contains only the cosmogony of Fu hsi, and Wen wang and the ancient philosophers which was superseded by the teachings of the Sung dynasty philosophers, it may be replied, the Sung philosophers themselves maintain that they advocate the same system of philosophy as the ancients, only endeavoring by new illustrations and new methods of statement to make the matter clearer. It might be supposed that in their fuller development of the system and more minute discussion of the parts, they found it necessary to start from the limitless. It is true the philosophy was much more fully discussed in the Sung dynasty than before. Kanghsie even says philosophy (性理) was not understood till the time of the Sung! but I fail to find any of them who are accepted as expounders of the system, who admit that *Wu chi* is separate from and above *T'ai chi*, though their explanations assume that such claims had been made. Chou tsz is placed as the leader in the philosophical discussions of that age. He it was who introduced the phrase "*Wu chi erh t'ai chi*" (無極而太極) at the head of his discussion, which gave rise to the belief among some that there was something before and above *T'ai chi*. He prepares for his discussion by drawing symbols to represent the chief things he was about to expound. When he commences his discussion, he repeats the first, which is a simple circle, and below it says: 此所謂無極而太極也, that is, "This (circle) represents *Wu chi erh t'ai chi*." As the circle is one, it is difficult to understand how the *Wu chi erh t'ai chi* can be two. In the same way the commentators evidently understand him. Chu tsz says, "The content of high heaven is without sound or odor, but it is in very truth the hinge of all production, the root of all classes of things. Therefore it is called *Wu chi erh t'ai chi*, not that outside of *T'ai chi* there is still a *Wu chi*." Notice also in passing, that the illustrations are called *T'ai chi wu*, the diagram of *T'ai chi*, not mentioning *Wu chi*. Chu tsz also says "Loo tsz in speaking of *zu* and *wu*," (有無) being and not being, "considers them as two, but Chou tsz considers them as one." As Chu tsz is discussing *T'ai chi*, he can only mean that Chou tsz considered *Wu chi* and *T'ai chi* as one. Chu tsz also says, "It is called *Wu chi* just because it has no place or form, and because it was before all things, although it by no means ceases to exist after things are formed, and because it is outside of *yin* and *yang* while at the same time it pervades them. It permeates the entire system, is everywhere present, but has not a beginning of sound or odor, shadow or echo, to be discussed." The same ideas are repeated in language similar or diverse, and he finally sums up by saying, "Late readers were not able to under-

stand this, and so foolishly discussed it as a fault of the teacher (Chou tsz), and those who have written to hand down the doctrines of the teacher, have added to his words, saying that *T'ai chi* proceeds from *Wu chi*, for which there is no proof. Thus they have put a grave fault upon the teacher." Again he says, "The reason Chou tsz called it *Wu chi erh t'ai chi*, was not that there was above *T'ai chi* a differing *Wu chi*, but he meant that *T'ai chi* had no thing,"—I might translate had no matter, but I do not think that by 非有物 he meant to distinguish as we would between matter and spirit. I find no indication that the Chinese philosophers conceive of two distinct substances, matter and spirit, as comprising all existences. Chu tsz continues, "Below he (Chou tsz) says the reality of *Wu chi*, the essentiality of the two and the five (the two powers and five elements). Having used *Wu chi* he did not mention *T'ai chi*. If, as some now say, the two are distinct, would this not be a manifest fault in admitting *T'ai chi*?" There is much more from Chu tsz to the same intent, but this is sufficient to show his view: and as he is everywhere acknowledged to be the exponent of orthodoxy I might rest the case here, but to further elucidate I will give an extract from Jao shih (饒氏書)

"Some one asked," Is it possible to get a minute explanation of what is meant by *Wu chi erh t'ai chi*. "Jao replied," It is hard to explain. If we for a moment take the meaning of the name and trace it out, we shall no doubt find it is an honorable appellation of heaven law (天理). *Chi* means the utmost limit. It is the name of the axis, the foundation, what is commonly called supreme, cardinal, elementary, fundamental. The sages held that the dual powers (*yin* and *yang*) united and separated without end, and this law was the controller (主) of this union and separation, as the hinges control the motion of the door. Men and all things are reproduced without intermission, and this law is the root (本) as a tree has a root (根柢). In man, all good springs from this law and all matters are determined by it, as though it were the root or axis. Therefore it is called *chi*. *T'ai* simply means great, to the extent that it cannot be added to. The characters therefore express the axis, the root of all things under heaven. But those things to which we apply the name *chi*, as the south pole, the north pole, ridge of a house, the cardinal points, &c., all have form and can be seen, or direction or place that can be pointed out, but this *chi* has neither form nor place, therefore the master Chou added the characters *Wu chi*, to show that it had no form of axis or root, but was in fact the great axis and root of all things under the heavens, therefore called *Wu chi erh t'ai chi*. For this reason it is said the great pole itself has

no pole. Although this is a rough statement of the meaning of the term, former scholars have said the way to read is to first learn the meaning of the words; when this is thoroughly done, you may seek the thought; the learner, therefore, if he take these explanations and will concentrate his attention upon them in his daily use, nourish the thought before it has been manifested, prove it in the time of its development, then perhaps in the secret depths of his mind he may know something of the mystery of this law."

This and much more to the same effect, without anything that I have found in the *Hsing Lei Ching I* or *Hsing Lei Ta Oh'üan* on the opposite side, has settled in my mind that the accepted view concerning *Wu chi* and *T'ai chi* is that they are one and the same.

Having settled that *Wu chi* and *T'ai chi* are the same thing viewed under different aspects, naturally the next enquiry is:—What is *T'ai chi*? We might perhaps be excused if we answered as did Jao Shih, "It is a hard thing to explain," and so it is if we attempt to get clear conceptions of conceptions that are not clear, and such must we consider some of the Chinese ideas concerning the subject, especially when they attempt to analize and distinguish the different elements which enter into this conception; but if we do not become impatient we may, I hope, obtain some "rays of light." We hazard nothing, I think, in saying that they have a very clear conception that *T'ai chi* is the origin of all things in the universe. They do not go beyond it to seek for another origin, but say it has no origin. Here then is one very important thing to note, *T'ai chi* is their starting point, that from which all things are evolved. Perhaps I might say right here that the very common translation of *T'ai chi*, viz., the great extreme, does not seem to me a happy one. I well remember when I first heard it, there was an utter failure to grasp any idea which would make sense in the connection. While the meaning of the word extreme is coincident with *chi* in some of its uses, it does not set forth that which is prominent in *T'ai chi*. The Chinese definitions, 楊細, 楊極, 根柢, do not convey the meaning extreme. We might translate the great primordial, the great origin, the great condition, or some similar term. Dr. Williams gives it as the *Primum Mobile*, but that term refers to originating motion, and in the Ptolemaic system was applied to the outermost of the revolving spheres of the universe which was supposed to give motion to all the rest. This would more nearly correspond with the Chinese *tsung tung t'ien* (宗動天) which is the outermost and most rapidly revolving of the nine *ch'ung* spheres or spirals, which they suppose to exist, but does not correspond with the meaning or

use of *T'ai chi*. Should one of the two latter terms I have suggested be adopted, the expression *Wu chi erh T'ai chi*, would be the unoriginated great origin, or the unconditioned great condition. It seems to me the assumption of the name by the Chinese involved much more the idea of axis than of poles. It is true they point to the north and south poles to explain the assumption of the name, but to them these poles control not the motion of the earth, as with us, but of the heavens—the earth is at rest. They would, therefore, conceive of them rather as an axis running up through the nine spirals, than as the extremities of the earth's axis. In the Chinese philosophic mind, motion and rest are the method, if not the cause, of the evolution of all things, therefore the axial idea is made prominent. But inasmuch as western ideas do not revolve around such a centre, an attempt to follow the literal or formal method of translation may very easily conceal rather than manifest the essential thought contained. It seems to me the essential idea in *T'ai chi* is origin, including the idea of direction and control of all things originated. If this be so we should seek a word to convey this meaning rather than follow the physical emblem, otherwise we, as the Chinese say, 以字害意, injure the meaning by the use of the word, making darkness visible, not light. If it be assumed that the above general view of *T'ai chi* be correct, we are in a position to feel after the content of the idea. It has already been seen to hold the promise and potency of universal existence. But is it material or immaterial, or is it both? If immaterial, is it law or is it mind? Is it mere force or is it God?

The answer to these questions in terms of Chinese characters can easily be reduced to narrow limits. The term most frequently used to express the content of *T'ai chi* is *li* (理), some saying that *T'ai chi* is only the general name for the myriad *li*. This is iterated and reiterated by Chu tsz, he saying in one place that *T'ai chi* is simply *li* (太極只是個理字). But, unfortunately for our present purpose, on the same page he declares that *T'ai chi* is simply *ch'i* (氣), that is, primordial etherial matter. This latter term is the one which can with the strongest show of reason contest with *li* a share in the content of *T'ai chi*. For while 道 and 神, and some others, are occasionally used in a manner to indicate they might be contained in *T'ai chi*, it would seem to be only as they are used as synonyms of *li* or *ch'i* or a combination or product of the two. The claim of *ch'i* to a place in the "Great Origin" does not rest simply upon the statement of Chu hsi quoted, and expressions of like meaning by him and other philosophers which are not wanting; but if possible the claim would be more solidly established.

as an inference from the relation which *ch'i* holds to *li*. It is true *ch'i* is held to be produced by *li*, but it is by a necessity of nature. It is not subsequent in time to the existence of *li*. They are repeatedly distinguished by saying that *li* is above form, and *ch'i* below form. The one is beyond sense-perception, while the other comes within the range of sense-perception. One is immaterial, the other material, unless indeed their idea is that *li* is matter so subtle as not to be cognized by the senses. *Ch'i* also in its primordial condition is in a rare and ethereal state. It is frequently declared that in point of time it is impossible to say that *li* was before *ch'i*. It is also said there is no *li* without *ch'i* and no *ch'i* without *li*, while *ch'i* is the product of *li*, and therefore logically must be considered after it; yet if there were no *ch'i*, *li* would have nothing in which to inhere, and would be practically non-existent. Therefore they are held to be inseparable, neither exists or can exist without the other. Hence we conclude they are held to be coëternal; and necessarily in *T'ai chi*, the great fountain, there must be both *li* and *ch'i*. To me it seems a palpable contradiction to say that *li* can only act or exist as it inheres in *ch'i*, and yet *ch'i* is a product of *li*, nevertheless this is clearly the Chinese philosophical doctrine on this point.

To avoid any possibility of misunderstanding, I repeat. In answer to the question whether *T'ai chi* is material or immaterial, the Chinese certainly hold there is an immaterial element *li*, and this element is often asserted to constitute *T'ai chi*. But it is just as clearly maintained that this immaterial element can exist only as it inheres in matter. We must therefore reduce *T'ai chi* to a mere logical conception, or we must consider that it has both a material and an immaterial element.

This conclusion is supported by the statements regarding the development of *T'ai chi*. It is said when *T'ai chi* moves it produces yang, when it rests it produces ying. This is more definitely explained by saying that when *T'ai chi* moves it becomes *yang*, when it rests it becomes *yin*. Now *yin* and *yang* are *chi*. Sometimes called the two *ch'i*, sometimes called the two states of the one *ch'i*, but in either case they are 形而下者, that is, within the range of sense-perception, therefore material. If *T'ai chi* both in motion and at rest has a material element, it is difficult to see how one can conceive of it as destitute of matter.

Is *T'ai chi* mind, or is it God? I take to be practically the same question. For if it be mind, it is not human mind, it must be divine. And while it might be conceived of as very different from our idea of God, for instance, as a universal soul, of which all

visible things were the body, still for our present purpose we may treat it as one question.

Some have not hesitated to declare *li*, which is so often asserted to constitute *T'ai chi*, to be God. Canon McClatchie in his Confucian Cosmogony, has unhesitatingly taken this ground, quoting Chu tsz and the two Ch'êngs in support of his statements. Through the body of his work he translates *li* by "Fate," but in his notes, when answering the question "What is this Fate?" he propounds and maintains the view that *li* and *shên* (神) are synonymous terms used by Chu tsz and the Ch'êngs for the same thing, which is the same as the Θεός ταῦτα εἶναι, the first god, of western philosophers. Indeed, he finds all the chief features of all the healthier philosophies to agree, making in fact but one system, differing only in unimportant particulars. It seems to me he has reached too hasty conclusions, and made too sweeping statements, in some places bending the records to his views, rather than conforming his views to the meaning of the author. We meet with expressions, it is true, to which taken by themselves, such a meaning might be attached. But if this meaning is contradicted by other passages, and especially if it is inconsistent with the general teaching of the system, we must conclude that such is not the true meaning. In fairness to the author we must seek some meaning to his language which will make him consistent with himself, if such a meaning can be found. To my mind, "first God" does not express the meaning in the mind of the writer, when he used the term 至神. The meaning was rather adjective, very deep, mysterious, divine, incomprehensible, subtile. This meaning gives a good sense when it is stated that *li* is 至神, but if we say that *li* is first God, it seems to me utterly inconsistent with what is said about *li* in other places. In fact, I fail to find in Chu tsz's works, or in the Hsing Li Ta Ch'uán by the Ch'êngs, or other authors, any discussion about god or gods, under the name *shên*, unless we call a man's soul a god. They treat of Kuei *shên*, but Ch'êng tsz in several places questions whether they exist or not. He is inclined to think that when a man dies his soul scatters, and therefore that *kuei shên* do not exist, the only thing which would lead him to think otherwise is the fact that the ancient sages treat of *kuei shên*. Chu tsz says, however, that Ch'êng tsz did not deny that there were *kuei shên* but only that there were such as the people of his time supposed. Whether these philosophers speak of the *shen* whose images are in temples, or of other *kuei shên* supposed to exist, they mean the ghosts of departed men. Chu tsz has been denounced as the one

who has read atheism into the classics of his country, or rather read God out of them, but it is clear that the philosophies of the Sung who preceded him, were at least as godless as he. I do not think he was peculiar in that regard, but that he may fairly stand as the representative of the general consensus of opinion held by the learned of his day, when there appeared so many illustrious names to adorn the roll of honour of his land. Not only does he not treat of God under *shén* or *kuei shén* but the same seems to be true under the terms *T'ien* and *Shang-ti*, or, perhaps I should say, he denies the existence of God while treating of these latter terms. He was asked, "In such expressions as 'Shangti bestows a moral nature upon the people,' 'When heaven is about to devolve great responsibility upon a man,' 'Heaven, to preserve the people, appoints a sovereign,' 'Heaven produces things,' is it to be understood that in the blue cerulean there is a ruler, or that heaven without mind issues forth law in this manner?" He replied, "These are all the same thing, it is only that law (理) is so." But on another occasion he added, "Nevertheless the Book of Odes says there is a ruler," (see *Hsing Li Ching I*, 9 vol., 7 folio.) Whether he thought the statement a mere poetic conception, or intended to contradict the views of the writer of the ode we cannot tell. In either case his own views are very clear. Now if when the universe is fully developed he thinks that *Shang-ti* or heaven does not exercise mind or will, still less would he think that *li*, in the primordial and chaotic nature, could think or plan or feel. It is true that in another place he acknowledges that heaven and earth have mind (心). He was pressed with the difficulty that species would not be constant if there was no ruling mind. "O yes," he says "Heaven and earth have mind, but simple production is all their mind." Again he says, "We are not to suppose there is a man in heaven who judges of good and evil, yet we are not to say it is without a ruler (complete works, sec. 49, folio 35). In other places he insists there is no ruler but *li*. From these and similar passages I think we may fairly conclude, as most have done, that Chu tsz denies the existence of a personal God, separate from heaven and earth, who created and now governs them and all things.

How then are we to understand the statements that *li* is *shén* and mind is *li*? It is declared that *li*, law or force, is everywhere and always the same, though it manifests different properties under different circumstances. This is merely because the *ch'i* or material principle in which the *li* inheres, is different. *Li* only appears to differ, it is uniformly the same. He illustrates by saying that "the

light which shines on the ink and on the ink-stone is the same, though it does not appear the same." So it is with *li*. Ch'êng tsz says, "Law (理) and mind (心) are the same though man cannot make them appear one (不能會之爲一). The idea is evidently the same as that of Chu. When *li* is considered by itself it has no emotion or thought, no plan, no production (無情意，無計慮，無造作). When there is spontaneous production, which Chu asserts there is, it is *ch'i* which does it—not *li*. Mind is said to be pure and bright matter (氣之精爽); *shén* (神) is said to be pure and excellent matter (氣之精英者). By the word *shén* does he mean a being or beings, whom we would call god or gods? At first my mind naturally turned to that supposition, but it now appears to me there is reason to doubt that conclusion. At any rate it is *shén* because of the *ch'i*, not because of the *li*; because of the material element, not because of the immaterial. This *shén ch'i* communicates with heaven (神氣通天). There is also a significant passage from Huang shih, in which he compares 形氣神理, form, primordial matter, soul and law in man's body. Soul does not accurately express the meaning of 神, but I do not think we have a word that does. *Hsing* expresses fixed matter, *ch'i* more subtle matter, *shén* and *li*, successively, more subtle still. *Hsing* is fixed with *ch'i*—we can have respiration, cold and heat. Add *shén*, and we have consciousness. Add *li*, and we add 許多道理, that is, I suppose, have a moral nature, and can distinguish a great many things—right and wrong, &c. This throws a side light upon *shén*.

We conclude, therefore, that *li* is active in mind, in man's sensuous nature, and, indeed, in different ways, everywhere that etherial matter has congregated and condensed. But of itself it is not mind and therefore not God. By itself it cannot be manifested, but would be inert, practically non-existent. *Li* and *ch'i*, while they are in the primordial state of *Wu chi erh t'ai chi*, are chaotic, simple nebulosity with no god or mind in it. There must be a long development before there is any trace of conscious mind. Mind is produced, not the producer. It becomes mind in virtue of the excellence of the material element. They deny the existence of pure Spirit. There is no matter without law, there is no law without matter.

We conclude, therefore, that the system of philosophy which starts with *T'ai chi*, is a system of development completely atheistic. A scheme which seems to me, and doubtless to us all, to have so slight support that it needs but fairly to be brought before the mind in comparison with the system which takes an Omnipotent

God as creator and ruler, to be rejected at once by the vast majority of men. The only reason of weight which we can conceive as likely to lead men to cling to the atheistic system is the lamentable fact that some hearts revolt against acknowledging a righteous God as sitting on the throne of the universe. Because men are unwilling to submit to him, they do not seek or retain a knowledge of him.

If this paper shall contribute in any measure to a clearer comprehension of the subject treated, and lead us to take more efficient means to supplant a false system by a true, it will not have been written in vain.

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#### HISTORICAL LANDMARKS OF MACAO.

[Continued from page 394.]

**1821.** JANUARY. By notices posted up on account of the general bad luck at Macao, with the approbation of the B. C. magistrate Yung, who gave one hundred dollars to assist, a meeting was called in the temple of Matsoo in order "to consult on the business, settle the method of proceeding, and immediately to open a general subscription" for the building a PAGODA. "Trusting in the lucky influence of these lofty structures to improve the fortunes of the island, we, the inhabitants of Macao, earnestly entreat a full meeting of all merchants, gentlemen, and strangers, that, with hearts leaping for joy, they may assist in this excellent matter of general concernment."

Previously to 1821 there was no burial place within the walls of Macao for foreigners. The remains of those who died here were either carried from the settlement, or interred outside of the walls on the hillside between the Campo Gate and the Monte Fort. Several tombstones are still to be seen, some erect, and some thrown down and half buried in the earth; others are visible on Museubury hill, directly north of Casilha's bay, and likewise in the Casa or garden enclosing the Cave of Camoens. (The Mohammedans formerly buried on Lappa Island, but now bury in the enclosure of their mosque beside Dona Maria Fort.) The inscriptions on these sepulchral stones still tell the stranger who visits them, from what different and distant countries men came hither to traffic—from India, Persia, Arabia, and many of the states of Europe and America. (See 1849.)

In the month of June, 1821, by reason of the refusal of a place of burial for the remains of Mrs. Dr. Morrison by Chinese and Romanists, the English Protestant Cemetery, just beyond the Church of St. Antonio, adjoining Camoens' Garden, was purchased by the Managing Committee of the E. I. Co., assisted by some Portuguese gentlemen to overcome legal impediments. This spot, rendered sacred by the remains of many who were very dear and much loved by those who yet live, was well chosen, being sequestered, and so surrounded by a high wall as to be screened from public view. It is an oblong plot of ground, say fifty yards by thirty, and partly shaded by trees standing close to the wall, which is covered with the cerens and other flowers. Nearly two-thirds of the ground is already occupied; but over most of the graves there is nothing to indicate even the names of their tenants. These are chiefly the graves of seamen, who have died in the hospitals. But the care of friends and relatives has here and there erected mementos, with inscriptions to perpetuate the memory of those for whom they mourn. . . They bear dates from June 10, 1821, the day of Mrs. Morrison's death, down to the present time. In this abode of the dead rest the remains of Dr. and Mrs. and John Robert Morrison, Rev. Samuel Dyer, Sir W. Frader, Sir A. J. Ljungstedt, Comdr. A. S. Campbell, U. S. N., Edmund Roberts, U. S. A. Envoy, Mrs. Fearon, Mrs. Rev. Dr. Spur, Capt. Sir Humphrey de Fleming Senhouse, S. B. Rawle, Esq., American Consul at Macao, George Chinnery, artist; wife of W. H. C. Plowden, Esq., Chief of British Trade in China, Mrs. Rev. D. Vrooman, Lord H. J. S. Churchill, Thos. W. Waldron, Esq., U. S. Consul at Hongkong, amongst many others.

Within this enclosure is the picturesque little Protestant chapel, with its stained glass window, the gift of Gideon Nye, Esq., a philanthropic merchant, long a resident of Macao; with the handsome tablets on either side of it in memory of Mr. H. D. Margesson and Capt. J. B. Endicott.

"June 10th, Sunday, Mrs. Mary Morrison, wife of Robt. Morrison, D.D., died suddenly of cholera morbus at Macao, and was the first to be laid away in that unique old burial plot, since rendered sacred by the interment there of so many from afar. In a letter of June 12th, to the parents of Mrs. Morrison, Dr. Morrison writes thus of the burial: 'On Monday I wished to inter Mary out at the hills, where our James was buried, but the Chinese would not let me even open the same grave. I disliked burying under the town walls, (outside, within the limit of the Fosse, the only place allowed) but was obliged to resolve on doing so, as the Papists refuse their bury-

ing ground to Protestants. The want of a Protestant burying ground has long been felt in Macao, and the present case brought it strongly before the committee of the English Factory, who immediately resolved to vote a sum sufficient to purchase a piece of ground, worth between three and four thousand dollars, and personally exerted themselves to remove the legal impediments and local difficulties; in which they finally succeeded. This enabled me to lay the remains of my beloved wife in a place appropriated to the sepulture of Protestant Christians, being denied a place of interment by the Romanists. Mr. Livingstone, Mr. Pearson, the President and Committee of the English factory, Mr. Vemston, Sir W. Fraser, &c., bore the pall. All the gentlemen of the factory, also Counsellor Pereira, Sir A. Ljungstedt, the Russian Consul, and other foreigners in Macao, attended the funeral. Mr. Harding, Chaplain to the factory, read the funeral service at the grave. . . . Rebecca, John and I attended their dear mamma to the tomb; we were loath to forsake her remains. Our Chinese domestics and teachers also voluntarily accompanied the funeral. Our Mary was much esteemed by all who ever conversed with her. . . . Sunday, June 17th. To-day every person in the English society, on account of Mary's death, appeared in mourning at Church."—*Morrison's Memoirs*, ii., 101; *Indo-Chinese Gleaner*, Oct., 1821.

"The Senate House was illuminated on the ascension of Taou-kwang to the throne of China by order of the Senate. So at the exaltation of Yung-shing to the throne, bells were rung and guns fired; and at his demise in 1735 the inhabitants wore mourning twenty-seven days, the Fort Monte fired a gun every hour for twenty-four hours, and then a royal salute. In 1720, the event of the birth of a son to Kang-he was celebrated at Macao, and two years later when the Emperor expired, the Senate, having been informed of this sad news from the Mandarin of Heang-shan, directed that guns should be fired twenty-four hours from the forts and the shipping in port; that the civil and military officers should wear mourning for three months.—*Macao and China*, 77.

In 1651 the inhabitants of Macao were enrolled as the subjects of the present Ta-tsing family, while the last Emperor of the *last Chinese* dynasty had sent to Macao for some guns, and a small military force, against the Manchu Tartars.—*Davis' Chinese*, i., 27.

The contraband opium trade, originally at Macao, was removed to Lintin Island, about twenty miles distant. A few chests of opium were imported in 1720 from Coromandel; the demand for it growing yearly, the government of Goa strove to secure to Macao the exclusive market; but instead of affording conveniences, prohibitions

were issued against taking opium on freight, or buying it from the English and French, who, roving in their ships among the islands, were forced to sell to the Chinese at such a rate that the price of opium at Macao became quite dull, languid and unprofitable. The quality was for some time very unequal ; in 1785 one sort fetched only 70 taels, another 225 taels per pecul. The plan of sending opium from Bengal to China was suggested by Col. Watson, and adopted by Mr. Wheeler, then vice-president in council. Before 1767 the import of this "pernicious drug" into China rarely exceeded 200 chests, but that year it amounted to 1,000 ; at which rate it continued for some years, most of the trade being in the hands of the Portuguese.

The British East India Co. made a small venture in 1773, and about 1780 a dépôt of this article was established by the English on board two small vessels stationed in Lark's Bay, south of Macao, which was removed in 1798. The trade improved when the British Company resolved to take it under their own control. A further encouragement to speculation was in train, for the company limited the manufacture of Patna and Benares to a little more than 4,000 chests about 1785. The greatest part of it came to Macao ; the ships earned a good freight, and the city, import duties to no mean extent. Had liberal measures been pursued at a time when the English Company could no longer check the manufacture of opium in India, any quantity might now be landed at Macao. In 1794 a ship laden exclusively with it came to Whampoa. In 1800 it was interdicted, by the Chinese Government. In 1815 Governor Tseang sent up a report to the Emperor concerning some traitorous natives who had established themselves as dealers in opium at Macao, and in reply commands were given to carry the laws rigorously into execution. It does not appear, however, that the commands were put in force. In 1820, Governor Yaen took up the subject in conjunction with Ah, the Commissioner of Maritime Customs, and April 5th, 1820, they issued a proclamation against the trade. . . It is found on record that during the 20th year of Keaking, the then Governor Tseang reported to court and punished the abandoned Macao merchants, Choomequa and others, for baying and selling opium. . . When the Portuguese ships arrive at Macao it is incumbent to search and examine each ship. . . As to you people who live in Macao, since you occupy the territory of the celestial empire, you therefore ought to obey the laws and regulations of the celestial empire. The Portuguese were forbidden to introduce opium into Macao, and every officer in the Chinese custom-house there was likewise made responsible for preventing it, under the heaviest penalties. Hitherto since the

prohibition of opium, the traffic in it had been carried on both at Whampoa and Macao by the connivance of local officers, some of whom watched the delivery of every chest and received a fee.

Afterwards the Governor charged the senior hong-merchant, a timid rich man nicknamed by the Chinese "the timid young lady," and disgraced him and threw the rest of the blame on the foreigners. In consequence of these proceedings against Whampoa and Macao, foreigners having no one with whom to place their opium proceeded in 1821 to Lintin Island, about 20 miles from Macao in the direction of the Bogue, and that having been its principal source of income, the commerce of Macao was for many years thereafter at a low ebb. At Lintin, ships riding at anchor from April 1st, 1830, to April 1st, 1831, served as deposits for no less than 22,591 chests of Patna, Benares and Malwa, to which is to be added an importation to Macao of 1,888½ chests of the same kind, on which the duty was 30,132 taels. From April 1st, 1833, to April 1st, 1834, there were delivered from the ships at Lintin 19,781 chests, paid with \$13,056,540.

In the summer of 1836, a high officer at court, Hen Naets, in a memorial to the emperor, proposed its legalization, and was supported in his recommendation by the local government of Canton. In the autumn of the same year, another high officer, Choo Tsan, came forward remonstrating against its admission, followed by Hen Kew (see 1837, January), and others. The immediate result of them was an edict from the emperor requiring certain foreigners to leave Canton. That edict was partially evaded, and the traffic continued through the year 1837 and until the summer of 1838—and it was said by the dealers, at that time, that the local authorities received \$75 per chest for connivance.

March 26th, 1839. Imperial Com. Lin issues a proclamation desiring foreigners speedily to deliver up their opium for four reasons—by virtue of that reason which heaven hath implanted in all of us (see 1834, September 26th); in order to compliance with the laws of the land; by reason of your feelings as men; and by reason of the necessity of the case.

In May, upwards of 20,000 cases of foreign opium are delivered up to the Chinese Government at the Bogue, which in September were mixed up with water, salt and lime and thus destroyed; whereupon followed the Opium War.—Davis' *Chinese*, ii., 481; *Macao and China*, p. 131; *China Repository*; *Middle Kingdom*, ii., 380.

September 11th. A Chinese inhabitant of Macao, an opium bribe-collector was arrested by the Chinese officials, quicksilver was

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peured into his ears, and he was forced to drink scalding tea mixed with the short hairs shaved from his head.

The population amounted to no more than 4,600, consisting of free men, slaves, and people of all nations, including Chinese converts who dress à l'Européenne, viz., free natural subjects above fifteen years of age, 604; under fifteen 473; slaves 537; and women 2,693, making a total of 4,307. In this sum is not comprehended 186 men belonging to the battalion, nor 19 friars and 45 nuns.—From a representation written in 1821 for King John VI., and the Cortes at Lisbon.—*Macao and China*, p. 27.

In 1822. Macao was governed by the Senate. Immediately where boats land, there is a Chinese custom-house, called Nam-wan-how (南灣口). The people of this custom-house farm the revenue, and are sometimes troublesome contrary to law. For example, they demand a dollar a head for entering each European foreigner, not belonging to the settlement, who lands; and they charge for wearing apparel from two to six dollars a trunk. They charge also for passengers who land to remain during the stay of the ships at Whampoa. A gentleman and his wife landing will be charged from fifty to a hundred dollars. The appointment to this place is given by the commissioner of duties at Canton, commonly called the Hoppo; and he having farmed the revenue will not listen to complaints. The viceroy, or governor, has declared all the above charges illegal, but the custom-house people persevere in extorting them. The ground of a high charge on females is an order from court that no European females shall attach themselves to the settlement. This order was issued at the same time that no new house should be built. And the intention of all these regulations was to repress the increase of the settlement.—*Indo-Chinese Gleaner*, April 22nd.

September 12th. *A Abelha da China*, or "The Bee in China," issued its first number. It was the first Macao newspaper and was, so far as we can learn, the second newspaper published east of India.

January 1st, 1824, the name was changed to *Gazeta de Macao*, under which it continued several years.—*Repos.* xii., 110.

1822-3. Having condescended to grant protection to the natural subjects of Portugal, established in China, the Court of Lisbon thought proper to render Macao, in the first instance, dependent on Goa, with permission to appeal, in certain cases, to the Sovereign himself. . . . The rumor, that a new era of happiness and prosperity by the convocation and meeting of the constituent Cortes at Lisbon, was dawning over the nation—caused serious domestic broils at Macao. Those in power, and their friends,

contended for the presentation of their prerogatives, the lower class cried out for a change for preferment. . . . After some delay, an oath of adhesion to the basis of a future Constitution was taken on the 16th of February, 1822: what was further to be done, orders from the King, Cortes, or the supreme government at Goa, should determine. This judicious and rational proposition was unpopular. A general meeting being unavoidable, it took place on the 19th of August. A noisy multitude vociferated for the dismissal of the King's Minister, Mr. Arriaga: the Senators reluctantly assented and resigned. A new municipal government was elected and installed; endowed, as before, (1784), with legislative, executive and judiciary power. The defeated party in September and November had recourse to insurrectionary movements, but failed to carry their point by a *coup de main*. At last an order that Mr. Arriaga, in the opinion of many the principal promoter of all commotions, and the ex-governor, should quit Macao, was served: they were to proceed to Lisbon, there to answer for the offences which they stood accused of. Both embarked, in March, 1823, on the *Vasco da Gama*; but Mr. Arriaga took leave of his friends and set out for Canton in a Chinese boat. . . . Those deposed from their public trust were mighty, their complaints reasonable, their arguments weighty. Protection was claimed; it was granted by Dm. Manoel da Camera, Gov. Gen. of Portuguese India; he sent under the command of Joaquim Mourao, the frigate *Salamendra* and 69 sepoys, with a competent number of officers, to enforce obedience, should the usurpers contrive to keep in their hands illegitimate power. On the 10th of June the frigate arrived, and was refused entrance into the port: the naval and military commanders, were not allowed to land; nobody would listen to the contents of their instructions. . . . Not daring to attack from fear of hurting, during the conflict, any of the subjects of China, Mourao addressed the Viceroy of Kwang-tung and Kwangse, and Mr. Arriaga, residing at Canton, made likewise his representations. They were at length so far attended to that the Tsung-tuh, despatched in the beginning of July to Macao, delegated Mandarins, that he might be well informed of what the parties had to allege, each in its favor. Several meetings were held: the Chinese recommended peace and returned to Canton. But a provisional regency, provided over by the Bishop, having been organized, the sepoys and the artillery from Goa landed at an early hour of the 23rd of September, 1823; their friends greeted them and the policemen of Macao joined them. At the head of this cohort the commander, Joao Cabral d'Estifque, marched to the square of the Senate House. The

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guardians of public safety were sleeping. The most pernicious of the intruders, Major Paulino da Silva Barbosa, was made prisoner when still in his bed, and transported to the Salamendras: his comrade Senators absconded. Another Senate composed of such gentlemen as Dr. Manoel da Camera had chosen from among the individuals who had previously been proposed by the Count de Rio Pardo, succeeded; a new Governor with his usual attribute was installed; the Councillor Arriaga coming from Canton, reinstated in the exercise of all his offices. To free themselves at the moment from imprisonment and prosecution, ex-Senators, Priests, Friars, lawyers and common citizens, fled to Canton, Manila, Singapore, &c. A few apprehended were forwarded to Goa, where they had to answer for these crimes.—*Macao and China*, p. 70.

1823. Macao is governed by a Council presided over by the Bishop of Macao, Friar Francisco.

Dr. Morrison's Chinese Dictionary was completed and published in six quarto volumes, at expense of about 2,000 pounds sterling, which was defrayed by the E. I. Co., and 500 copies given Dr. Morrison for his disposal. A reprint of the second part was issued in 1854.

1824. January 3rd. "The Gazette de Macao" newspaper, the successor of "A Abelhada China," issues its first number.

1825. Joaquim M. Garcez Palha was inaugurated Governor of Macao.

J. B. F. Millie's French translation of Camoen's Lusiad, said to be the best, was published in Paris, in 2 volumes.

The female convent, *Monastery of St. Clare* (Mosteiro de St. Clara), six nuns with the Abbess Leonora de St. Francis, came to Macao in November, 1633, and the buildings of St. Clare erected by voluntary contributions and the alms of the faithful were taken possession of on the 30th April, 1634. The Church is dedicated to the conception of the virgin mother of God. . . . It is supported by the receipt of a portion of \$1,500 for every professed nun. Besides, on certain bulky articles of imported goods 1% is added to the fixed Custom House duties, half of which goes to the account of the monastery; in 1833 it amounted to 3,800 taels. The number of nuns has been various, at last it was fixed at 40; in the beginning of 1834 there were 37. This convent was consumed in 1825 by a conflagration, but afterwards rebuilt.—*Macao and China*, 19.

1826. September 19th. Rev. Dr. Morrison, having embarked for England in Dec., 1823, returning exclaims: "Landed at Macao, God be praised!"

1827. Macao was again governed by the council presided over by the Bishop of Macao, Friar Francisco.

January. A fire beginning in a neighbor's rooms, communicated through the partition wall, burnt some of Dr. Morrison's books, and injured all to a greater or less extent; destroying also the telescope he had with him during the Embassy to Peking, and his children's picture.

An Ophthalmic Hospital was opened by Dr. Thos. R. Colledge, surgeon of the E. I. Co. Begun at his own expense, it was, after the first year, supported by the foreign community, and some 6,000 cases were treated up to the time of its closing in 1832. 'To Dr. Colledge belongs the merit of having established by aid of voluntary contributions, the first institution in this country for the relief of the indigent natives.'

'A well-known artist, George Chinnery, Esq., residing at Macao, obtained the consent of Mr. Colledge to make an act of his practical humanity the subject of a picture, which would at once combine portrait with history. The circumstances that suggested the idea to the artist were the following: An elderly Chinese woman, blind with cataract, was led by her son, a boy about fourteen years old, to Mr. Colledge for his aid. The operation was performed with thorough advantage, and, the patient being convalescent, was about to leave Macao. The picture represents Mr. Colledge as turning from his final examination of the woman's eyes, with his hand still resting on her forehead, towards an old servant who acted as interpreter, in order to direct him to instruct her as to the care and means to be used for the preservation of her restored sight. The son, having prepared a chop, or Chinese letter expressive of his gratitude and thanks to Mr. Colledge, is represented in the act of delivering it. In the back ground, upon the floor, is seated a man with his eyes bandaged, who had also been operated upon for a cataract, waiting his turn for Mr. Colledge's attention. In the apartment where the scene is laid, is a view of Mr. Colledge's Ophthalmic Hospital, &c. A large steel engraving from this painting may be seen at the Canton Hospital. Mr. Colledge also residing a portion of each year at Canton, opened there in conjunction with Dr. Bradford the "Canton Dispensary" in 1828. Here for a number of years medical aid was daily administered gratuitously to large numbers of Chinese of both sexes.'

In 1833 at Macao he was married to Miss Shillaber, of Boston, and in 1838 he became with Drs. Parker and Bridgman the founder of the *Medical Missionary Society in China*, the first such society to be formed. Ever active in the cause of medical missions

after a forty years' Presidency of the above Society, which he declared in his last hours to have been "the one good thing of his life," he died in England, October 28th, 1879.

'A brief account of the Ophthalmic Institution during the years 1827,' 28,' 29,' 30,' 31 and 32,' at Macao, by a Philanthropist (Sir A. J. Djungstedt) was published at Canton in 1834; pp. 56. (See 1833.)

The Rev. Father Verissimo Monterro de Serra returned from Peking to Macao; and in 1830 left for Lisbon. December 22nd, Sir Wm. Fraser, Bart., chief of the British Factory, died and was interred in the Hon. Company's burial ground on the 26th. The funeral service was read by Dr. Morrison. There were in attendance the Judge of Macao, the European residents and the gentlemen of the Factory then there.

1828. The Professors and Priests at the Royal College of St. Joseph became in 1828 the owners of Green Island at the cost of \$2,000. They undertook to rescue this famous rock once more from its waste solitude; they adorned the island with a chapel, where is found a large painting of Vicente de Paulo, among others; they built a house containing a hall for the reception of strangers, which bears date 1833, and chambers for the accommodation of the Professors who may wish to spend in the country a part of their vacation. . . . To protect it against the action of the waves it was, as anciently, encircled by a wall. . . . The maintenance of an overseer and five slave boys at least, entrusted with the guardianship, cleanliness and culture of the island, cost St. Joseph twice as much as the produce obtained from the land is worth: expenses which the royal college submits to because it wants a place for innocent amusements and recreation. Anciently a spirited body of missionaries, the Jesuits, undertook to civilize this savage spot of nature, it being then a rocky wilderness where vagabonds, thieves, deserters, &c., had collected together. They had instituted at Macao a seminary and a college for the purpose of propagating the gospel principally in Japan and China. At this celebrated seat of learning, the number of professors, students, &c., was on a constant increase, and the means of accommodating them all very limited when Alex. Valignano, Visitor, and Valentino Carvalho, Rector of the College at St. Paul, began in 1603 and 1604 to introduce themselves into this barren island. A few earthen huts were erected, and a chapel built. This edifice some Chinese mistook for a fort which was to serve in the execution of a scheme the Jesuits had, it was rumoured, conceived of making themselves masters of China. . . . There being a strife with the Jesuits, some of their

enemies hinted to ignorant and credulous Chinese that their country was on the eve of being invaded and revolutionized by the Jesuits, who possessed many religious institutions and great influence: to facilitate this project, foreign aid from Goa and Japan was expected. This state fable, though in every respect contemptible, unsettled the untutored mind and caused the thoughtless, headed by a Saracen (Mohammedan), a military officer, then quartered with his cohort at Macao, to rush over to the island in 1606, lay it waste and demolish the place of Christian worship. This profanation, naturally enough incensed the Christians with enthusiastic zeal; they hurried over to assist, avenged the insult and slew the commander. His fate did not assuage their exalted fury; it abated at the approach of the Mandarin of Heang-shan, who fortunately calmed their agitated passions. He granted to the Jesuits permission to remain on the island, but raised a stone tablet declaring in the vernacular language that it constituted an integral part of the empire. The Tsung-tuh of the provinces hearing of this foul rumor, suspended by heavy penalties all intercourse with Macao, and communicated the news to Wan-leih; meanwhile he ordered the captain-general of the province to lay siege to Macao by sea and land, invade and destroy it. The commander was happily a man who would not commit himself to an undertaking of such importance, before he had fully ascertained the truth or falsehood of the accusation. His spies informed him that Macao had no thought of hostility, but that the inhabitants were at daggers-drawing on account of some private dispute. A Mandarin who had been living on intimate terms with the Jesuits at Peking, and a deputation of seven respectable citizens from Macao, to Shaou-king-foo, obliterated at last from the mind of the Viceroy all malicious suspicion; permission was granted to the Chinese to live among and trade with the Portuguese of Macao. The Jesuits acknowledged in an official document in 1617, drawn up by the order of Francis Vieira, Visitor, that the use of the island "depends on the good will and high pleasure of the King of China, and his ministers." This island was, Dr. Guignes assures us, a most convenient place for smuggling priests into the country. The Jesuits had been more than 150 years in possession of this estate when a thunderbolt hurled from the Court of Lisbon, aiming at their total destruction, came in the shape of a law dated 3rd September, 1759. By this law Joseph I., King of Portugal, "declared the members of the Society of Jesus to be notorious rebels, traitors, aggressors, and commanded that they shall be had, held, and reputed as such . . . that they shall totally be extinguished in all the realms and dominions of Portugal . . .".

that neither verbal or written communication shall be kept up with them." In obedience to this law, and by order of Manoel de Saldenha de Albuquerque, Count d'Ega, Viceroy of India, the Jesuits were in 1762 transported from Macao to Goa, stripped of everything they owned. . . . One of the principal citizens, to whom the colleges of St. Paul and St. Joseph were owing more than 6,000 taels, submitted for the sake of having a kind of security to become the tenant of Green Island. Its care and conservation he entrusted by a legal agreement, drawn up on the 15th December, 1763, and signed by the concerned to a man whom the junto of royal revenue at Macao had appointed. By this deed we are informed that a chapel, a vestry, a gallery leading to the choir, a habitation next to the refectory, with their appurtenances most minutely detailed, were in existence; no mention is made either of a college, observatory or botanic garden. This inventory was to serve for a rule by which the gentleman who might become the owner of the island should at any time restore the premises to the King of Portugal, were a reversion ever called for. In 1785, the creditor being at Goa, consented as on authentic records, to remain with the island for 6,147 taels, 846 cash, a sum the Jesuits were owing him, and as nobody at a posterior public auction at Macao offered anything for the property, orders dated Goa, April 14th, 1766, directed the Senate and its adjunct to give up the Island to Siamo Vicente Rosa, whose claim on the two colleges was thus cancelled. S. V. Rosa and the next heir to the proprietary kept it for some time in repair, neatness and order; twice a week any person of respectability might with permission spend a day in amusement on the island. At length, however, in lieu of laying out some money for the stopping of an unavoidable decay, the buildings were broken down and the materials sold, and nature, set at liberty, changed the epithet of Green to that of Desert Island. For want of protection, Chinese aided in dilapidating the estates and accelerated the devastation.—*Macao and China*, p. 135.

#### THE STORY OF JESUS AS TOLD IN THE "SHEN HSIEN TUNG CHIEN."

BY REV. PAUL D. BERGEN.

**I**N an old edition of the *Shen Hsien Tung Chien* (神仙通鑑) my attention has been lately called to a passage relating to Christ, wherein is narrated in some detail and with a fair degree of accuracy, the story of his birth, life, death, resurrection and ascension.

The edition in my hands was edited by Ch'en Jung Men (陳榕門) during the reign of Ch'ien Lung (乾隆) but there was still older edition prepared by Shü Tao (徐道) in the reign of K'ang Hsi (康熙).

Shü Tao was a scholar well versed in the legendary lore of the 三教, and who, being convinced that it was his duty to prevent this mystic lore from being lost to posterity, determined to gather up the broken or tangled threads, and as far as he was able, weave them into a connected and consistent whole. The present work in four *t'ao* represents substantially the result of his labors, although something has probably been done by the latter editor.

Right in the heart of this work, 2nd *t'ao*, 5th vol., is the account of our Saviour's life and death.

The narrative is prefaced by the legend of Yen Tsz Ling (嚴子陵) and the Emperor Kwang Wu (光武), and ends with the refusal of Ma Yuan (馬援), Chinese General, to allow the disciples to enter China.

As doubtless most of the missionaries are familiar with the passage, I will only make a few extracts from it, showing wherein it differs from the biblical account. The narrative begins abruptly as follows:—"The people of the Western Kingdom say that, distant from China 97,000 *li* or a three years' journey, one first arrives at the boundaries of the kingdom of Hsi Chiang, (西羌) In the beginning there lived in this country a virgin named Mary."

Then is mentioned the angel's message to Mary, the conception and the birth of Jesus, the manger, and the music of the heavenly hosts. Joseph is not referred to nor the rite of circumcision. "Forty days after the birth of the child, the mother presented him before the holy teacher Pa Tei Chin" (罷德肋). Can any one explain who is referred to here? The incident of Jesus conversing with the doctors is referred to, and then the narrative proceeds, "He served his parents (母師) at home until he was thirty, when he bade farewell to his mother and journeyed through Ju Tei Ya (加德亞) preaching to righteous men [not quite biblical that] and working many miracles" (聖蹟). The venom of the rulers, the treachery of Judas, the trial before the High Priest and Pilate, are spoken of, and then—"They stripped off his garments and tying him to a stone pillar struck him 5,400 blows with a scourge, until his whole body was frightfully lacerated, but like a suffering lamb, he uttered no cry."

The account of the anguish-stricken Saviour bearing his own cross, his crucifixion, his receiving the vinegar, and finally his death, the earthquake and darkness and the resurrection after three

days, all follow, though much that is contained in the Gospel narrative is omitted. "When Jesus arose from the dead his body was bright and beautiful and he appeared first of all to his mother, that he might comfort her. Forty days after, when about to ascend into heaven, he commanded his disciples to go and preach everywhere, exhorting men to receive the baptism of the holy water and enter the church. So saying he ascended into heaven, being escorted by the ancient holy ones."

The narrative then says that ten days after this Mary was received up into the ninth heaven, and made empress of heaven and earth, and the protector of mankind.

"The disciples then separated and began preaching. They first journeyed from Hsi Yang Ku Li (西洋古里) on the north, to the kingdom of Mei Tei Na (默德那) where ruled the miraculous one Mu Han Mei Tei (謨罕默德). He had thirty Scriptures divided into 3,600 chapters discussing the stars (天象). The disciples on inquiry found that his doctrine differed slightly (!) from theirs inasmuch as he refused to eat any flesh that had not been slain by one of his own followers, and also forbade the use of dog-meat and pork. The disciples then journeyed on toward (the district) of Ma Yuan and besought him to lead them into China; but Ma Yuan said, "Your church, you say, is for the propagation of the heavenly doctrine. Good! If there is any (other motive) in it, it is probably not (sufficiently dangerous) to merit punishment; however I deem it better that you remain here and go no farther." Thereupon the disciples turned aside to the T'ien Fang (天方) Kingdom where reigns eternal spring, where the people rejoice in their possessions and use mare's milk in the preparation of food, etc. etc.

Here the narrative seems to leave the disciples and their fortunes drinking their mare's milk and preaching to the followers of the prophet, and takes up the thread of the subsequent adventures of Ma Yuan and his confreres.

Whether the materials of this account have been gleaned from Mohammedan fields, or more likely from intercourse with the early Romanists, I have no means of finding out. At any rate it is refreshing and almost thrilling to come across this garden spot of truth in the very centre of a howling wilderness of heathen legend.

One feels that it shines all the fairer because of its sorry setting. I, for one, would be very glad if more light could be thrown on the book and its narrative by some one well versed in Chinese Literature.

*Tsi Nan Fu,*

9th June, 1887.

## THE INTERNATIONAL MISSIONARY UNION.

BY REV C. A. STANLEY.

THE fourth annual meeting of this body was anticipated this year by all those interested in the progress of missions. The experiment of such a gathering is past. The Union has made for itself a place. It has "come to stay." It has come to do an important work among the churches in disseminating information and creating a more intelligent interest in, and enthusiasm for, Missions.

The meetings were held at the "Thousand Island Park" in the St. Lawrence river, continuing from August 10th to 17th inclusive. The missionaries were most hospitably entertained by the "Park Association," and in this lovely spot amid the waters, the assembled messengers had a delightful week of communion. There were present 69 missionaries from the United States and Canada, gathered from all the important mission fields of the world: viz., America, 6; China, 13; Germany, 2; India, 23; Italy, 1; Japan, 7; Mexico, 1; Siam, 6; Turkey, 10. Denominationally it was a representative body, all the minor divisions being grouped under the name to which each naturally belongs, as follows: Baptists, 10; Congregationalists, 17; Dutch Reformed, 1; Lutherans, 2; Methodist, 25; Presbyterians, 14. But it would have puzzled most observers to have distinguished "who from which," for although the countersign was frequently heard, there was no "amen corner," and all took very naturally to the clear limpid waters flowing near at hand.

The total number of years of service represented was about 370, and the average term of service was over 12½ years. Dr. Dean, of Siam, was the oldest person present, both in age [81], and in years of service—from 1834 to 1881. Dr. Cyrus Hamlin was the most conspicuous among the veterans, having spent 40 years of active service in that important centre of the world's history—the Turkish Empire, during the period of change and progress from 1837 to 1877. His presentation of facts, incidents, and experiences were very vivid and full of encouragement to those doing work for the Master in dark and discouraging fields.

Of those present, 33 have retired from active service on the field, while of the remainder, 25 intend returning to their fields this year. There were also present three young men and two young women who are under appointment to go out to different fields this fall.

Many important topics came up for discussion, but they all arranged themselves around the great all-comprehending theme, the conversion of the world. The theme of the Sunday morning sermon

by Bishop Hurst was, "Our day [i.e., of faith and consecration] God's day for the conversion of the world," from Mark xi. 23. One of the subjects that elicited earnest discussion was in regard to the way in which the Union could accomplish the most towards producing a more intelligent interest in missions and creating a genuine enthusiasm that will bring the Lord's money in His treasury. Some telling incidents were related showing how penu- riously gifts are made to this work and the lavish manner in which expenditures are made for personal and selfish ends.

The subject of higher education on mission fields was another that called forth remarks from many, representing all denominations and all the important fields. The unanimity of sentiment was remarkable. The desire to acquire a knowledge of those things known in the west, and of the English language, was shown to be very general. Also that infidel literature is being poured into all these Oriental countries like a flood, and is the chief reading of those who have any knowledge of the English language. Hence it is becoming a necessity that Christian schools be established in which this desire for knowledge shall be met, and a complete education, adapted to the needs of the country, be given under thoroughly Christian auspices to counteract these evil influences and secure the full results of missionary effort. There was scarcely any divergence of opinion on this subject. Emphasis was laid on this, that no less evangelistic work should be done—more if possible—only that there is a call for an enlarged sphere of action. Also that the Bible should be kept distinctly prominent in all such schools.

Three sessions were held daily. The devotional hour in the morning was followed by a business session. These morning meetings were very precious, and knit more closely the ties that bound us together as a band of missionary workers. These meetings were rich in spiritual blessings to all present.

Addresses and discussions occupied the time of the afternoon and evening sessions, which were always full of interest. Methods of work, self-support, medical work, woman's work for woman, were among the subjects discussed. The meetings were well sustained throughout, and full of enthusiasm from beginning to end. To all there came grander conceptions of the work as the various fields and departments were brought together side by side, and we had a panoramic view of the whole at once. To every missionary returning to his native land to rest and recruit, I would say, make it a point to attend the meetings of the Union, even if something else has to be passed by.

Oberlin, O., August, 1887.

### In Memoriam.

REV. EDWARD C. LORD, D.D.—MRS. F. B. LORD.

BY REV. J. R. GODDARD.

IT is seldom that we have to record in our missionary annals, as was done in the last number of the *Recorder*, the removal of a family—husband and wife simultaneously—by death. Dr. and Mrs. Lord were both attacked September 13th, by that dread disease cholera, which terminated her life on the 13th, and his on the 17th. The hand which essayed a loving tribute to their memory has been stayed by sickness, so that at this late date the sad duty has been transferred to another.

Dr. Lord was born in Carlisle, N. Y., January 22nd, 1817, and received his collegiate and theological education in Madison University, at Hamilton, in the same State. He came to China under the auspices of the American Baptist Missionary Union, in 1847, locating at once at Ningpo, where he resided, with but three brief visits home—one of nine months' absence, and another of only six months'—until the day of his death, a period of full forty years.

In 1863, owing to an unfortunate misunderstanding with his colleagues, his connection with the Missionary Union was dissolved, and for a season he worked on an independent basis. Then he received an appointment as United States Consul at this Port, which he held till 1881, when he was superceded in consequence of political changes at home. Some years previous to this time, the Board of the Missionary Union, feeling that an injustice had been done him, invited him to resume relations with that society, and he had consented to a nominal connection, without salary, until he gave up the Consulate; after which he resumed full connection, and remained in the service until his death.

Our departed friend was endowed with a strong physical constitution, which simple and regular habits had preserved to a remarkable degree through all the vicissitudes of a long residence in this trying climate, up to the full period of three-score years and ten. It was generally remarked, as we were celebrating the fortieth anniversary of his arrival in Ningpo a short time since, that he gave promise of yet many years of labor. How little did we suspect as we listened to his speech in reply to our congratulations, that his career was so soon to terminate.

The respect shown by all classes of the community to his memory is a fitting testimonial to his worth. Every one respected his judgment. Calm, clear-headed, conservative in temper, he formed his conclusions deliberately and dispassionately. He held his own opinions strongly, but was very tolerant towards those who differed from him, and scrupulously careful to avoid misrepresentation of their views. This judicial poise of his mind caused him to be appealed to as a trusted arbitrator in many a dispute, while his long experience and familiar acquaintance with events in the history of this place gave weight to his opinions on public matters.

As Consul, though without previous diplomatic trainings, he discharged his duties with honor to his country and credit to himself, enjoying the confidence and esteem of his fellow-consuls, and at the same time having in an unusual degree the respect of the Chinese officials. While he maintained with firmness and dignity the rights of his countrymen, he never indulged in bluster, or presented a case to the Chinese officials regarding the justice of which he felt the shadow of a doubt. Consequently his communications generally received prompt, respectful consideration.

As a missionary, his work, especially during these later years, has been almost entirely devoted to the departments of education and translation. The boarding and day schools connected with the mission have been under his superintendence, while a class of young men preparing for the ministry have had his personal instruction. The revision of Goddard's version of the New Testament, in the Chinese character, and a translation into the Romanized Colloquial of the whole New Testament with considerable portions of the old, are the principal fruits of his literary labors. His tastes and habits were those of a student. He lived in his study, and there, surrounded by his books, the companions of his life time, he passed away.

He will be greatly missed. Naturally reserved and undemonstrative in his manner, he did not form friendships quickly, and often appeared to strangers somewhat unapproachable. But an acquaintance once formed, he proved himself a true and faithful friend, with a heart sensitive, tender, considerate, and a hand ever ready with practical aid in every time of need. Modest and averse to all parade, his benefactions were so quietly bestowed that few even of his intimate friends can have any knowledge of their number or character; and many who have been receiving them almost as a matter of course will for the first time realize their value now that they cease to be received.

Mrs. Lord—at that time Miss Flora B. Lightfoot—arrived in Ningpo near the close of 1879. With a fine, sensitive, nervous

organization, quick sympathies, strong generous impulses, a strict conscientiousness, and a high ideal of Christian life and duty, she gave herself with unremitting devotion to her appointed work, the care of the girls boarding school. She *loved* her pupils, lived for them, and swayed them by the potent magic of her love. No personal consideration was permitted to interfere with what she regarded as duty to her charge. Even after her marriage, in 1884, she continued to watch over and labor for them with an almost jealous affection. To her truly belongs the commendation, "Well done, good and faithful servant."

Her union with Dr. Lord proved a peculiarly happy one, notwithstanding considerable disparity in years. And it is a comfort to surviving friends that they were spared the pangs of an earthly parting. "Lovely and pleasant in their lives, in their death they were not divided." What a happy surprise to each it must have been, on entering their heavenly abode, to meet the other there!

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SCHOOL AND TEXT BOOK SERIES COMMITTEE.

ABSTRACT OF MINUTES.

THE usual Quarterly Meeting was held at the house of Rev. Wm. Muirhead on the evening of the 18th October, 1887. Present:—Rev. Wm. Muirhead, *Chairman*, John Fryer, Esq. *Treasurer and Editor*, Rev. Dr. Farnham, Rev. Y. K. Yen, Rev. C. F. Reid, *Proxy for Rev. A. P. Parker*.

The minutes of quarterly meeting in July were read and confirmed. The Treasurer reported balance in hand Tls. 589.17, with a deposit receipt for Tls. 1,000.

The Editor laid on the table the second volume of Mr. Galpin's *History of Persia*, and reported that Mr. Whiting's second volume of *Moral Philosophy* was also finished. One hundred copies of each were ordered to be printed. He also laid on the table the proof of Mr. Muirhead's *Five Gateways of Knowledge*, of which three hundred were ordered to be printed, and twenty-five copies of the original in English to be procured to aid those who use the translation.

Mr. Muirhead placed on the table a synopsis of *Butler's Analogy*, which was accepted but left in Mr. Muirhead's hands for enlargement if thought desirable.

The Editor reported that Dr. Douthwaite was going on with his work on the Eye, for which plates had been ordered. He also laid on the table the third part of his *Vade Mecum*, said he was proceeding with a second edition of his *Chemistry*, and intimated that his handbook on *Electricity* was ready. He further intimated that Dr. Osgood's *Anatomy* was sold out, and read a letter from Dr. Whitney proposing to revise the nomenclature and have it reprinted. It was agreed to order three hundred copies of the revised nomenclature.

Rev. Y. K. Yen placed on the table maps of the two hemispheres, which he hoped to complete in six weeks. They were accepted, and he was instructed to place them when finished in the hands of the Secretary, who would forward them to W. and A. K. Johnston to be photo-lithographed.

The need of a good school Atlas having long been felt, it was agreed that the Secretary be requested to obtain estimates for three sorts of Maps in three different forms—(1) blank, (2) uncolored with names and (3) colored; viz., 1—Maps of Modern Geography; 2—Maps of Ancient Geography and History; 3—Maps of the Heavens.

It was also agreed that 2,500 photo-reductions of the charts of mammals, birds and astronomy, should be ordered.

Rev. Y. K. Yen laid on the table a portion of a translation of a book on Mental Philosophy. He was requested to proceed and to place it in the hands of the committee when finished. At Mr. Yen's suggestion it was resolved to order six copies of Alexander's *Moral Philosophy*, and six copies of Havens' *Mental Philosophy*, to aid those who use the translation.

A. WILLIAMSON,  
Hon. Secretary.

Shanghai,

22nd October, 1887.



## Correspondence.

### A SPONTANEOUS MOVEMENT.

DEAR SIR:—The friends of the temperance cause will doubtless be pleased to learn the following facts.

Mr. T. H. Young (Yün Tchi Ho) whose name is already known to the readers of the *Recorder* as the young Corean gentleman who was converted to Christianity during the early part of the present year, has recently interested himself in forming among the students of the Anglo-Chinese College, Shanghai, an organization which in its constitution is termed "The Anglo-Chinese College Temperance Society." Without any help or even advice from the teachers of the institution, the Christian young men, all Chinese except Mr. Young, have banded themselves together in this way, formed their own constitution, fitted up a room, and are now holding weekly meetings for prayer and work.

By previous arrangement, a public meeting of the society was held in the College Chapel on Sunday, October 16th, at which all the teachers and several other friends were present, and the design of which was, as Mr. Young expressd it in his notes of invitation, "to solemnize the signing of the pledges."

The writer was honored in being chosen to preside, and the following was the Order of Exercises:—

1. The Lord's Prayer.
2. Hymn—"Yield not to temptation."
3. Address in Chinese by Sung Sien-sang.
4. Address by Rev. G. R. Loehr.
5. Hymn—"I want to be a worker for the Lord."
6. Address in Chinese by Dr. Y. J. Allen.
7. Hymn—"What a friend we have in Jesus."

8. Bible Readings:—Subject, "Vows," (conducted by the Chairman).
9. Signing of the Pledges.
10. Prayer by Rev. W. B. Burke.
11. Hymn—"Every day and hour."
12. Benediction.

There are two pledges, written both in English and Chinese. The first of them reads as follows.

Pledge No. 1.—I promise, by the help of God, to keep the conditions under which I place my name. 1. To abstain from all intoxicating liquors as a beverage. 2. Not to smoke opium. 3. Not to gamble in any form. 4. To keep myself pure. 5. To endeavor to spread these principles among my companions.

Pledge No. 2 is exactly the same, except that the first condition in regard to abstaining from wine was omitted. To the first pledge twelve names were signed; to the second fifteen names; in all, 27.

There was no compulsion or undue influence of any sort, and as the whole matter had been thoroughly explained to the young men, and the solemnity of the occasion impressed upon them, it was very gratifying indeed to those interested.

Thus is added another occasion for thankfulness, watchfulness, prayerfulness.

W. B. BONNELL.

*Shanghai, Oct. 17th, 1887.*

### THE CONDITION AND HOPE AND

### THE HEATHEN.

DEAR SIR:—There is a suggestion of this kind to relieve the difficulties relating to the questions of man's destiny that the Scriptures do not

make a revelation of endless time. Infinite time and infinite space are conceptions which finite man cannot hold, and the writers of the Scriptures do not attempt the impossible. The mind has the idea but falls exhausted in its attempt to embrace it, and no Scripture writer discants upon what it is impossible for man to conceive. Instead, therefore, of looking for a revelation of absolute endless time-space, would we not come nearer the truth to look for limited prophecies of the future. The Hebrew and Greek terms used for duration of time are generally words better translated age, ages, age-lasting, into the age, into completion, etc.

Popularly, there is no objection to the use of such terms as "ever" "ever and ever," "never," "eternal" and the like; but do not push them to express infinite and absolute ideas comprehensible only to the mind of an infinite God.

Let us have the modesty of our Saviour, who says of a future time that he does not know it. What presumption in us to claim to know *endlessness* when he, who always spoke sober truth, says of a certain time that He, as well as man and angels, knows it not.

What does He mean by saying that the unjust will go into eternal punishment, and the just into eternal life? The Greek shows us what he means. "Age lasting," "age abiding, or, to transliterate, "etionian."

Then is future happiness limited? It does not say so. A guide book may lay out a route for us to Iceland, or New Zealand, but because it does not go on indefinitely does not prove anything as to where the tourists will go next.

This view of the aim of the Scriptures to reveal things occurring in time and not endlessly, goes far to heal the disputes between various creeds as to man's destiny. Each party may hold their opinion but should not make the Scripture responsible for theories relating to times beyond its ages or *kalpas* with which they only have to do. Doctrines which are expressed in the language of the day, or in the language of translators hundreds of years ago, need not be disturbed. I believe that Christ's sheep will never be plucked out of His hand.

Please be assured that this view of Scripture revelation being limited to *ages*, does not affect the truth as to immortality, probation, punishment, happiness, and anything else predicated of the future. It does not lessen one's confidence in the Scriptures, but rather increases it; and I for one believe all the more firmly that Christ's sheep will never be plucked out of his hand.

J. CROSSETT.

#### THE GENERAL CONFERENCE.

DEAR SIR:—In view of the somewhat conflicting opinions as to the desirability of another general missionary conference in the near future, the committee appointed to take preliminary steps have resolved to address a circular to each individual missionary requesting his opinion on the subject. When the replies have been received and collated the result will be published. Yours truly,

A. WILLIAMSON,

Hon. Secretary.

Shanghai, Oct. 17th, 1887.

## Editorial Notes and Missionary News.

### HEART-HUNGER.

A FEW months since, Dr. Gould, of Boston, Massachusetts, returned from Buenos Ayres, after an absence of about fifteen years. During his residence in the Southern Hemisphere he made over 1,000,000 separate observations, the results of which he has published in two separate Catalogues—one a General Catalogue of 34,000 stars to the South Pole, the other a catalogue of 73,000 zone-stars. The total number of stars in the Southern Hemisphere previous to Dr. Gould's observations were about 250,000, to which he has added 105,000, making his catalogue about three times as great as any single catalogue previously published.

At a reception given him in Boston, the President, Hon. Leverett Saltonstall, said of Dr. Gould:—“He buried himself in a country so far away and so little known that it might well have seemed another world, and with no hope of reward such as the world generally values, all for the cause he loves with such a devotion—the cause of science. . . In this great work, the greatest perhaps ever known, an exile from home, almost unaided and alone, feeling that on the continuance of his life and strength depended its accomplishment, he braved and endured all with a courage and devotion worthy of our highest admiration.”

Dr. Gould's statement as to what was the principal sacrifice involved in his arduous efforts for the advancement of astronomic science, is one that will be alone fully appreciated by those who have been

similarly isolated from their generation of thinkers and intellectual fellow-workers, such as the most of missionaries in countries remote from the influences of western civilization. We quote Dr. Gould's own words:—

“If the pursuance of my appointed task has entailed sacrifices, the chief among them has certainly been the long separation from the friends at home, whose companionship, encouragement and sympathy were always my greatest source of happiness, outside the narrow limits of domestic life. But there has been something more than mere separation; for however cherished and abiding may be our memory in the hearts of the friends spared to us for that reunion to which we are always yearningly looking forward, there still remains the consciousness that we have ceased to form an element in their lives, and that all human associations become dulled by the lapse of time.”

These words are doubtless a true echo of the experiences of many of our missionary readers, who have experienced all too keenly the fact that they have “ceased to form an element in the lives” of their home friends. Dr. Gould seems to have retained, notwithstanding all his long absence, numerous friends whose associations with him had not “become dulled by the lapse of time;” but many a humble worker in spiritual lines on his return to the home-land fails of having this “heart-hunger” appreciated by the friends of his boyhood and the fellow-students of his youth, in ways and degrees that are, of al-

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experiences, the most painful and blighting. Many kindly hearts in the home-lands have some knowledge of the merely intellectual deprivations their foreign missionary friends undergo, but it is nearly impossible for them to understand this deeper loss, affecting the sympathetic nature. It is this, we are satisfied, more than any other one thing, that renders the foreign missionary so often uninteresting to public audiences on his return to the home-lands. It is not merely that the facts he brings relate to spheres in which the home churches are not much interested; nor is it alone that the style of the missionary's thinking has by foreign study been run into moulds that are unattractive at home; but it is very largely the consciousness that his audiences and he are not *en rapport* in their deeper currents, which reacts on the missionary, and still further insulates him from his hearers.

In presenting the foreign work to young men at home, this inevitable fact should be plainly stated, that they may fortify their hearts to meet this which is a far heavier cross than any physical or merely intellectual privation; and further, that all measures may be taken during missionary life to minimize as far as is possible the tendencies in these distressing lines. The great remedy is, of course, a high degree of spiritual life, bringing into the soul as a vivid, ever-present reality, the Divine Presence. This directly strengthens one's faith in the relations of things unseen by the senses, and makes real and present the future and final issues. This enables one to live by faith and not by sight, and to be constant to spend and be spent unknown to few

but the Divine Master. But, as aids to these conditions of mind and heart, let the missionary and his friends recognize that one of his great needs is Christian companionship which may feed the emotional nature. Let not that time be considered wasted that is spent in cultivating communion with kindred spirits, whether in daily intercourse, or in occasional visits among fellow-missionaries on the field, or by vacations permitting a return to the home lands.

#### AFFAIRS IN THE CAROLINES.

We reproduce here the following article, written by us for the *North China Daily News*, and published in their issue of October 11th:— By letters just received we learn many details regarding the late occurrences on this now ill-fated island, beyond those gathered from the Spanish papers of Manila. It will be remembered that the Rev. E. T. Doane was deported to Manila in June, under various false charges, which the Captain-General of the Philippine Islands refused to consider. Early in August Mr. Doane was sent back in a Spanish transport to be reinstated in all his rights and privileges. Meantime, it seems that the feelings of the natives were aggravated to a dangerous point by the deportation of their best friend, and by the exactations of unrewarded labour, and by outrages on their families which were not redressed. They undertook to observe their usual holiday on the 4th of July. The Governor, Senor Isidro Posadillo, sent out an armed detachment demanding that they continue their allotted tasks; and on their refusing they were fired on. This naturally blew their

wildest passions into flame, and though the mildest of people, they fell upon their assailants and killed the whole detachment with the exception of one man, who escaped to tell the sad tale.

The remaining Spanish force fortified their head-quarters, and sent the priests and children on board the receiving hulk in the harbour; but they were finally overpowered, and all, save the few on the hulk, were killed, some twenty-five in number including the Governor himself. The firearms and ammunition of the Spaniards fell into the hands of the natives, together with the arms they had previously been obliged to surrender to the Spaniards.

Mr. Doane, on his arrival, was at his own request allowed to return to his former residence among the natives, where the other American Protestant Missionaries were also living in perfect safety; and Mr. Doane's influence was so great that he induced the natives to return to the Spaniards a cannon and a launch which they had captured.

Preparations are, it is understood, being made to send about the middle of this month some 700 soldiers, 300 of them real Spaniards, to punish the rebellious natives, and it is not hard to forecast the results; but what the consequence to the Protestant Missionaries may be, placed between the two contending parties, it is not so easy to predict. As yet there seems to be quiet on Yap and Truk and Kusaie (the other high islands of the Caroline Range, occupied by the Spanish), but it is difficult to say how long this may last, or what will be the consequences to the American missionaries of Kusaie and Truk. It is to be hoped that those whose

duty it is, will see to it that proper protection is afforded to those in such perilous circumstances.

A telegram from Japan to-day says that the U.S. ship *Essex* is to be despatched immediately to Ponape, or Ascension Island.

#### NEWS FROM KOREA.

THE Rev. H. G. Underwood, of the Presbyterian Mission, writes from Seoul, September 25th:—"Were I not tied down to school work I could spend all my time in active Christian work. I do not mean that I could go out on the street and preach, but that I could travel over the country and quietly talk with different ones, and baptize those who were asking. Already requests are coming in from different parts of the country for me to go out and baptize men, but I am tied down to work here and cannot go till there is some one to relieve me. We have already baptized 14 in my house and there are others that are studying now preparatory to receiving the ordinance. On Tuesday evening next we expect to organize a church in this city, and when we remember that Korea has only just been opened, and that the laws against Christianity are still in existence, we are forced to exclaim, What hath the Lord wrought? Educational work is going along finely; we can have I think almost all the scholars that we want. We are expecting to open a new school in the centre of the city, but I hardly see who is to do the teaching. Work is promising and if we could only have the men how fast it would go forward. The old cry, you will say, but we have been calling for over two years and no reply at all except a lady physician."